

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them" (PSALMS 107: 4, 5).

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PIONEER DAY.

Lo! Issuing from the canyon's rough defile,
Where frowns on either side a lofty pile;
A little band of sun-burned mountaineers
Halt on the ridge, whose frowning summit rears
The towering peaks and plains to intervene;
And gaze with wonder on the glorious scene!

Thus graphically does one of the modern, sweet singers of Israel picture in poetic grandeur the arrival of the pioneer band at the valley of the Great Salt Lake, July 24th, 1847.

What an auspicious moment for the world! This little cavalcade, consisting of one hundred and forty-three men, three women, and two children. Upwards of twelve hundred miles had they toiled their weary way. Miles unmarked by any mitigating conditions to soften the stern reality of it all! Dusty, scorching, soul-racking miles of toil and suffering, dragged out to the weird symphony of grinding wheels and creaking rawhide. Over trackless prairie lands and barren mountain steeps; through swelling floods and blistering chaparral; until now, they stand at last upon the summit viewing with a degree of apprehension and uncertainty the desolate scene unfolding before them.

And now the light spring wagon in the lead comes to a halt, and feebly the great leader, Brigham Young, the Prophet of the Lord, upon whose guidance the little band relied with implicit trust—supported by the sturdy arms of two of the brethren—raises himself from the bed upon which he had been suffering from an attack of "mountain fever," to survey the scene.

A wide-spreading valley, its eastern slope covered with a sparse growth of sage! Winding from south to north through the valley, a fringe of cottonwood trees defines the course of a stream. Beyond the stream the barren alkali flats give added emphasis to

the desolation of it all, while still farther to the west the Great Salt Lake—America's Dead Sea—shines like burnished brass under the rays of the hot, desert sun.

Long and earnestly the great leader gazes upon the scene, while the members of the little company await breathlessly the verdict. Then, relaxing his hold upon the shoulders of his supporters, he utters the memorable words: "This is the Place! Drive on."

This is the Place! The place for what? What objective had led this little company of toil-worn men and women to sacrifice the gentler customs and comforts of civilization, to wend their way out into the heart of the Great American Desert? Ah! it was the witness in their souls that God was about to perform a "marvelous work and a wonder." His kingdom was about to come to earth, and it was here, here in the midst of desolations, that the nucleus of His work was to be laid! This had been the warp and the woof of their dreams by night, and the vision that glowed before their spiritual eyes by day, throughout all the long, weary march, characterized by so much physical pain and suffering. This the vision that prompted them to new effort when physical strength hung in the balance! The overwhelming conviction that God had not forgotten His people, nor His prophets; the inspiration of which had heartened them time and time again, while on the pilgrimage, to take up the strains of: "Come, come, ye saints, no toil nor labor fear—All is well! all is well!" For this, like those of old, they took gladly the spoiling of their goods, dispossession, exile far from the madding crowd, that they might have the privilege of worshiping God as their souls desired, and that they might secure for themselves a place of refuge in which to begin the great latter-day work of preparation for the coming of the Great King.

And so, down into the valley bottom they wended their way. And there, before the sun had yet declined beyond the western hills, they had already begun the establishment of a civilization in the heart of those vast solitudes.

The voice of God had said, through the inspiration of the prophets of old: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." A house must be builded, then, to the Lord, so that the Christ should not again have it to say that "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." On April 6th, 1853, just five years from the time of their entrance into the valley, and while yet the people labored in dire poverty, the foundation stones of the temple of God were laid.

Who shall tell of the long years of voluntary labor, of effort and sacrifice, so willingly endured, as slowly the House of the Lord began to rear its majestic walls? A temple cut out of the

mountain and borne by the slow-plodding oxen, a stone at a time, an average distance of twenty miles, there by loving hands to be laid stone on stone, and tier on tier, until finally it stands a completed edifice, a temple costing upwards of four million dollars—the marvel of all beholders—“a thing of beauty and a joy forever.”

And “the wilderness has blossomed like the rose, and the barren desert is a fruitful field. Joy and gladness now are heard therein. Thanksgiving and the voice of melody.” The “voice of a great multitude” is heard in the mountains. “O, Zion, that bringest glad tidings, get thee up into the high mountain,” said the prophet of old. For “Thy light has come, thy King appears!”

And so, “cut out of the mountains without hands,” the Kingdom of God is rearing its ensign to the nations. A great inland empire has dwindled the spaces of the desert, and “pain and sorrow have fled away.” Ordinances prepared from before the foundation of the earth, for the salvation and exaltation of the children of God, have been revealed and are now being enjoyed in His holy temples. A royal Priesthood, God-revealed and ordained, is ministering Life and Salvation to all who will give heed to the voice of the Good Shepherd, and “swift messengers”—ambassadors of Christ—are now hastening to every nation crying: “Repent ye, repent ye! Fear God and give glory to Him, for the hour of His judgment is come!” testifying to the nations that God lives! That He has revealed Himself to man in this day, and that His Kingdom has been set up on the earth, for the last time, “never to be thrown down nor given to another people.”

Such is Pioneer Day, July 24th, 1919, which we now commemorate, and for which with devout hearts and uplifted souls we praise God!

LON J. HADDOCK.

LESSER LIGHTS OF THE BOOK OF MORMON.

SAMUEL, THE LAMANITE.

IT is surprising how little we know of some of earth's greatest sons—greatest when weighed in the scales of God's eternal justice. How much do we know of the histories of the great prophets Isaiah and Malachi? Who can tell aught of the private lives of the martyrs Stephen and Abinadi? Whence came Lachoneus, or whither went Gidgiddoni? So also is it with him whose name stands at the head of this paper; he appears suddenly in the foreground of ancient American history, bearing a weighty and solemn message—a messenger of God's displeasure, he stands a Jonah to the Nephites. That message is faithfully delivered; then he disappears forever from our sight.

The condition of society in the days of Samuel was somewhat peculiar. The Nephites and Lamanites had, so far as righteousness

is concerned, to a great extent exchanged places. The former were puffed up with worldly pride, were full of vain boastings, envyings, strifes, malice, persecutions, murders and all manner of iniquities. They cast out, they stoned, they slew the servants of God, whilst they encouraged, exalted and rewarded the false teachers who flattered them in their vileness and sung in their ears the siren's song of "all is well." They revelled in all the luxury that the fatness of the land brought forth; they were ostentations in the use of gold and silver and precious things; but their hearts never turned in thankfulness to the great Giver of all these bounties. The majority of the Lamanites, on the contrary, walked circumspectly before God, they were full of faith and integrity, were zealous in the work of converting their fellows, and kept the commandments, statutes and judgments of the Lord according to the law of Moses.

Such was the condition of affairs when the Lamanite prophet Samuel appeared among the sin-stained citizens of Zarahemla, and for many days preached repentance in their midst. Their eyes were blind and their ears were deaf: sin filled their souls, and in their anger they cast him out. But the work of his mission was not yet accomplished. As he was preparing to return to his own country, a holy angel visited him and proclaimed the voice of the Lord: that voice was that he should turn back and prophesy to the people of Zarahemla the things that should come into his heart.

He returned to the city, but was refused admission at its gates. The iniquitous dwellers therein had no desire to have their peace disturbed by the voice of divine threatenings. But the prophet had the word of the Lord burning within him, and could not be restrained. He mounted the walls of the city, and from this conspicuous vantage ground, with outstretched hands and loud voice, he proclaimed to the wicked the unwelcome tidings of their coming destruction. Many listened to his proclamation, some few were pricked in their hearts, repented of their evil deeds, and sought the prophet Nephi, that they might be baptized. Others were angry, they gathered up the stones in the roadway and hurled them at Samuel, they drew forth their bows and arrows and shot at him, but to no effect; the protecting power of the Holy Spirit was around him, and he could not be harmed.

When some beheld how wonderfully the prophet was preserved, it was a testimony to them that God was with him, and they also sought Nephi, confessing their sins. But the great body of the populace grew more enraged at the want of success that attended their murderous efforts. They called upon their captains to seize and bind him; they cried out, "He hath a devil, and it is by this power he is preserved, take the fellow, bind him, and away with him!" Following the wild, satanic cry of the multitude, the officers attempted to seize him, but he cast himself down and fled

to his own country, where he began to preach and prophesy amongst his own people. These things occurred in the eighty-sixth year of the reign of the judges over the people of Nephi, or B. C. 6. And from that time the voice of Samuel was never heard among the children of Nephi, but in later years Jesus, Nephi, Mormon and others quoted his prophecies or referred to his testimony.

Nearly all the events, great and glorious, terrible and heart-rending, of which Samuel prophesied, were fulfilled before the inspired historians of the Book of Mormon sealed up its record. Prominent among these predictions were the signs that should occur at the advent of our Savior: the two days and a night of continued light, and the appearance of a new star in the heavens, that should mark His birth at Bethlehem, even to the exact year when these things should take place; also the convulsions, the storms, the earthquakes that should attend His crucifixion, and the resurrection of many of the saints that should follow His resurrection. Again, how in subsequent years the Nephites should grow in iniquity; how, because of their wickedness, their treasures, their tools, their swords, etc., should become slippery; how magic and its like should abound, and how, within four hundred years, the Nephite race should be destroyed. To the fulfilment of these prophecies Nephi, Mormon and Moroni bear record.

With regard to the final condition of his own race, Samuel utters a more pleasing cry, the dawning of the day of whose fulfilment we now dimly see. He says, "That in the latter times, the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them; and this is according to the prophecy, that they shall be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep" (Helaman 15: 12, 13).

He closes his prophecy with these emphatic words. "Therefore, saith the Lord, I will not utterly destroy them; but I will cause that in the day of my wisdom, they shall return again unto me, saith the Lord.

"And now behold, saith the Lord, concerning the people of the Nephites, if they will not repent and observe to do my will, I will utterly destroy them, saith the Lord, because of their unbelief, notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things be, saith the Lord" (Helaman 15: 16, 17).

There is one portion of Samuel's testimony that we, who dwell in the fastnesses of these mountains, are continually reminded of. He declares that at the crucifixion of the Savior the solid rocks,

both above and below the surface, shall be broken up, shall be rent in twain, and "shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth: yea, both above the earth and beneath." Is not such the case? Is not the geology of this region an enigma to scientists? Are not the strata of its upheaved mountains full of faults and breaks and walls, and unaccountable and unexpected changes? Are not the layers of rocks often found as though turned upside down, the older formations lying nearer to the surface, or upended or thrown about in incomprehensible confusion? Such is the description we have often heard from those experienced in geological matters, and thus the "testimony of the rocks" is to-day, and has been for ages, an ever present and abiding witness to the truth of Samuel's prophecy, and to the genuineness and divine inspiration of the Book of Mormon.—GEORGE REYNOLDS.

THE TASK OF THE M. I. A.

AMONG the many good instructions that were presented to the officers of the M. I. A., at the recent spirited and successful June conference, none exceeded in importance the subject of teacher-training classes, by Elder David O. McKay, at the first session of the conference, Friday, June 6th, 1919. The supreme task in the field of Mutual Improvement is the raising up of a body of teachers, leaders and workers who are intensely in sympathy with the spirit of our cause, and who are at the same time, able instructors knowing the needs of the young men and young women of Zion: who are waiting to be trained in the principles of the gospel and in the spirit of the great Latter-day work in which we are engaged; men and women who may honestly and squarely meet the M. I. A. students and their needs in method, spirit and measurable results.

Until our organization awakens to the need of properly trained teachers, and by that we mean men and women who have the love of the young people at heart and the spirit of the gospel in their souls, as well as some professional knowledge of teaching, we cannot hope to make the progress that we should be making in these wonderful organizations. There can be no doubt that these problems of holding our young people and teaching them effectively to love and to live their religion and to observe the duties and obligations of life and citizenship in the Church, the community and the Nation, are the most important immediately at hand.

The first task that lies before us is to find properly trained teachers who can furnish to the teacher-training classes a background of spirit, facts and methods that will awaken the large number of teachers in our organizations to the responsibility of

earnestly and skilfully guiding the youth to the knowledge of the truth, showing them the necessity of making use of every opportunity to live rightly in relation to their fellow-men, and to make use of every opportunity for self-government; and above all and over all, to assist every young man and young woman to complete living on the foundation of faith in God and His great and latter-day work—the aim and purpose of the Y. M. M. I. A.

As a beginning in this direction, those who have in charge our organizations must insist upon the teachers of the Y. M. M. I. A. attending to the teacher-training classes now or soon to be organized in every ward of the Church.

EDWARD H. ANDERSON.

GREETINGS AND TESTIMONY.

BEFORE sailing for America I desire to make an expression of appreciation and blessing to the many friends in the British mission, who have been such an inspiration to me as a missionary. For all your kindness and your faithfulness to the cause of truth I thank and bless you. God be with you till we meet again and forever.

The gospel, as we have received it, is in full favor with God; it is His plan and His work; it is "the power of God unto salvation unto all those who believe and obey it." We evidence our faith and the presence of the Holy Spirit by our every action. May we keep in the approbation of the Lord, that His Spirit may burn within us, lighting our path and keeping us from the ways of the world. My heart wells over with joy as I realize the blessings that have been with me throughout my mission. The time spent here has been the happiest and most profitable of my life. I know that my Redeemer lives, and that Joseph Smith is His prophet. The name of the Prophet Joseph Smith is known for good and evil in all the world, and each day its knowledge for good increases. His memory grows brighter and brighter. While the memory and names of those who raised their voices against him and this work are "mwept, unhonored and unsung." I know that the testimony of the Prophet Joseph Smith regarding the power of satan to bind, and the power of God to liberate, is a true testimony. I am a living witness of this principle.

Here is a test of Mormonism that no sectarian denomination can stand up to. It is made to all the world: a promise of the Holy Ghost to all those who accept and obey its message (See Doc. and Cov. Sec. 84: 62-72). While you are in the world, my brethren and sisters, lose no opportunity to lift up your voices in proclamation of the gospel, and when you have bound up your testimony come to Zion, the appointed place of God for safety and blessing.

ARNOLD GRANT HOLLAND.

THURSDAY, JULY 21, 1919.

EDITORIAL.

“FEED MY SHEEP.”

THE injunction of the Savior to the Apostle Peter, intended also for the other disciples in authority, has a peculiar applicability to the local priesthood of the present time in this mission.

We are few in number into whose care is committed the congregations of the British mission. Owing to the light emigration of the past few years, our members have greatly multiplied here. There are twice as many members of the Church as there were twenty years ago, and they require looking after.

It had grown to be the habit and expectation of elders from Zion to visit the branches and the individual homes and members constituting them, and for the latter almost universally to depend upon their familiar ministry for strength and guidance in learning and applying the fundamental principles of the gospel in their daily lives. Elders in sufficient numbers were sent out to meet this requirement, and were assigned to the conferences and branches, and even to narrow districts within branches, where they confined their labors, some of them for the whole period of their missions, transferred occasionally from one branch to another, and less frequently from one conference to another. This system was well enough when elders from Zion were plentiful enough, though it was always expensive. It is not now practicable. We have not even enough elders from Zion to fill the positions as presidents of conferences, to say nothing of the branches or as traveling missionaries. It has become necessary, then, to recur to an earlier practice, that was in force many years ago most successfully, and which is already giving evidence of being most prosperous, so far as it has been recently revived.

President Richards, seeing the number of elders from abroad constantly dwindling, until there were few left, was inspired to ordain native young men of faith and good moral character to the Melchizedek priesthood, and set them apart to preside in the conferences and to labor as missionaries. This is working out splendidly. The earnest, intelligent zeal with which these young elders have responded, and are taking hold of the work required, is all that could be expected, and they are being greatly blessed of the Lord. In a letter received from a lady missionary some time since, she expressed astonishment and delight at how well the conference, in which she is living and laboring, is being looked after, and the interest kept up, in spite of the absence of any elders whatever from Zion.

This is most encouraging so far as it goes. But it is not sufficient. It is not possible for the President of a conference and a traveling elder or two or three or even half a dozen, to supply the whole ministry that the saints, in the numbers of our membership require. It is but necessary to consider the enrollment of almost any branch, and compare it with the usual attendance at the meetings, to see what is meant. There are hundreds of our people whose faces are seldom seen at the regular Sunday and week-night meetings. This is not as it should be, and the remedy for it is provided in the revelations of the Lord and in the practice of the wards of the Church in Zion. We refer to the employment of men, holding various offices in the priesthood, as Teachers.

Besides those ordained as teachers, twenty-four of whom constitute a quorum, elders, seventies and high priests are thus engaged. Each ward is divided into teachers' districts, and two are assigned by the ward Bishopric to each district. It is their duty to visit every family, once a month, and report at the monthly priesthood meeting of the ward the condition of the members.

We recall the period of an earlier mission in England, when a similar system of district teaching was in vogue here, and members of the local priesthood did the work of teachers in the several branches and reported at a monthly priesthood meeting of the conference.

Why is this not now practicable? It is a service willingly performed in all the wards of the Church in Zion and regarded as most important, blessing those who do it, and the people whom they visit. The brethren who gather there from the various missions are almost immediately appointed as ward teachers. Why should they not act as such before they go to Zion, and gain in advance an experience in the performance of this splendid duty pertaining to their priesthood? It would at once engage the active assistance of a great many who, we are confident, only need the opportunity to make themselves thus useful, and the influence and power of their priesthood felt. It would prove an inestimable blessing to such as engage in it, and its effect in reviving the latent interest of members would be immediate and far-reaching.

If in every branch teachers' districts are created and teachers are assigned, perhaps an elder and a younger man going together, diligently searching out the members—some will be difficult to find, no doubt—and performing the teacher's duty as it is given in the Doctrine and Covenants, laboring in humility and in the spirit of this most honorable and important office in the Church, a wonderful improvement in the morale of the branch will follow; a new interest will be excited; the attendance at the meetings increased, and the general welfare of the Church and its people promoted. Care should be taken that those called to act as teachers are instructed in the duties of the office. They do not need to be ordained, if they already hold the priesthood of a teacher or any

higher office, nor to be set apart specially for this service. They are to labor as directed in the districts assigned to them by the branch presidents. The number so appointed should, of course, depend upon the number available and the extent of the districts, and their membership.

Let every one called to this service prepare himself by a careful study of the word of the Lord concerning the priests' and teachers' duty. This is plainly given in the 20th section of the Doctrine and Covenants. The part to which we particularly refer is found in verses 51, 53, 54, and 55, as follows:

"And visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties.

"The teacher's duty is to watch over the church always, and be with and strengthen them,

"And see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

Should any elder ever feel that it is a condescension to labor in the priest's or teacher's office as above defined, he may find, in the broader general commandment of the Lord, not only justification but the most urgent obligation to do so. Let him read Doc. and Cov. Sec. 88, beginning with verses 77 to 82:

"Also, I give unto you a commandment, that you shall teach one another the doctrine of the kingdom;

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

* * * *

"That ye may be prepared in all things when I shall send you again to magnify the calling wheremto I have called you, and the mission with which I have commissioned you.

"Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads."

J. F. W.

LINCOLN.

THE city of Lincoln is one of great antiquity and interest, and has many well-preserved specimens of the architecture of the various periods of its existence: Ruins of the Norman castle, commenced in 1086 by William the Conqueror, and the Newport gate or Roman arch, of the earlier period. It was "a place with a name" when Julius Cæsar landed in England nearly two thousand years ago. There are also the Exchequer and Stonebow gate-

ways; the latter supporting the Guildhall of Mediæval construction, and the Jews house of the 13th century, associated with the legend of Little St. Hugh, and St. Mary's Guild, founded by the Greyfriars in 1597. The chief glory of Lincoln, however, is its magnificent cathedral.

Lincoln Cathedral is the finest specimen of gothic architecture in England. It is notable among the greatest in the world. It was founded at the end of the twelfth century upon the site of a Norman church, erected a hundred years earlier, by Remigius, one of the Norman prelates who came to England with William the Conqueror. This structure was burnt by lightning and shattered by an earthquake. The foundation of the present Cathedral was laid in 1192 by Bishop Hugh, whose enterprise and liberality and saintly character secured for him the distinction, in the calendar of Anglican saints, as St. Hugh.

Parts of the Norman building still remain, in the bays of the western doors, in the lower part of the western towers, and in the first bay of the nave. The plain massive Norman style is brought into vivid contrast with the stately beauty of the Early English forms, which reached their perfection in the time of St. Hugh, and his successors. Lincoln is without a peer among English cathedrals, in the beauty and grace and nobility of its exterior. The superlative grandeur of its central tower, 265 feet high, formerly surmounted by a sky-piercing spire, and the two western towers, the perfection of architectural proportion, are its chief features. Scarcely less striking is the west front, with its three great doorways and the Galilee porch. But most of all is the incomparable site, the top of a high hill standing above the town and commanding a view of the whole of the Lincolnshire fens, reaching to the sea. With a base measurement of 525 feet in length, and 250 feet across the transepts, crowned with the triple glory of its three great towers, it is indeed a magnificent, imposing visual object in the landscape, for many miles around.

The interior is eminently worthy. Standing under the roof of the central tower, between the nave and the choir, its beauty and grandeur are best revealed. In one direction is the high, majestic nave, in the other the choir, rivalling Ely in its architectural beauty; to the right and left the solemn transepts, overlooked by the two eyes of wondrous loveliness. These are the large, round, stained-glass windows, known respectively as the dean's and bishop's eyes—one facing the deanery, and the other the bishop's palace. They are among the most beautiful features of the cathedral; the glass in both windows is of the richest and most ornate of any English cathedral.

The choir is celebrated, in being the earliest example of the pure Gothic style in England; but it pales in glory in comparison with its eastern extension between the reredos and the east window, known as the Angel choir; whose sculptural magnificence is

heightened by the beautiful figures of the angels giving it its name. The sweet gracefulness of these is increased by a contrast, afforded by the exuberant fancy of the mediæval artist, introducing in the place of one of them, the grotesque little specimen of ugliness called the "Lincoln Imp," with its broad grin, two cloven horns behind the ears, its short hoofs and hairy body.

A chantry in the Angel choir contains the tomb of Bishop Richard Fleming. He was in the earlier part of his career a supporter of Wycliffe, but came to an unenviable fame later in carrying out the decree of the Council of Constance, which directed that the body of the Reformer should be taken from the churchyard at Lutterworth, burnt, and its ashes thrown into the river Swift.

The principal monument in the Angel choir, is in memory of Queen Eleanor, devoted consort of Edward I. The queen's heart was buried in a London church, and part of her body was interned in Lincoln cathedral; the embalmed remains were carried to their last resting place in Westminster Abbey. Crosses were afterwards erected at twelve places where the body rested overnight on the road. The first of these is at Lincoln, the last is the celebrated Charing Cross, in London. Another interesting tomb is that of Catherine Swynford, third wife of John O' Gaunt, Duke of Lancaster, from whose marriage the present royal family of England traces its descent.

A modest slab in the pavement of the Angel choir marks the burial place of Bishop Hugh, or Hugo Wells, 1207-35. He was responsible for a large part of this most splendid minster. The Chapter House was his—the Angel Choir, the "eyes" and a great part of its noblest Gothic arches and beautiful clustered columns. This Hugh, Bishop of Lincoln, was Lord Chancellor in King John's time, and was one of the sureties of the King, whose seals are attached to *Magna Carta*. The traditions of the Wells family ascribed the writing of the great charter of liberty to his pen, seven years before its execution by the King at Runnymede, A. D. 1215.

In the south aisle of the choir may be seen what remains of the shrine of "Little St. Hugh," the boy martyr, whose skeleton was found, when the stone coffin was opened in 1791, and measured three feet three inches in length. The legend of Little St. Hugh has been told in story and verse for eight hundred years. There are twenty-one versions of it in ballad form. Even Chancer speaks of it in his *Prioress Tale*:

"O younge Hugh of Lincoln, sleyn also
With cursed Jewes, as it is notable,
For it nis but a litel whyle ago."

As told in the *Annals of Waverly*, under the year 1255, by a contemporary writer, the story is substantially as follows:

“A boy in Lincoln, named Hugh, was crucified by the Jews in contempt of Christ, with various preliminary tortures. To conceal the act from Christians, the body, when taken from the cross, was thrown into a running stream; but the water would not endure the wrong done its Maker, and immediately ejected it upon dry land. The body was then buried in the earth, but was found above ground the next day. The guilty parties were now very much frightened and quite at their wits' end; as a last resort they threw the corpse into a well. Thereupon the whole place was filled with so brilliant a light and so sweet an odor that it was clear to everybody that there must be something holy and prodigious in the well. The body was seen floating on the water, and, upon its being drawn up, the hands and feet were found to be pierced, the head had, as it were, a crown of bloody points, and there were various other wounds: from all of which it was plain that this was the work of the Jews. A blind woman, touching the bier on which the blessed martyr's corpse was carried to the church received her sight, and many other miracles followed. Eighteen Jews, convicted of the crime, and confessing it with their own mouths, were hanged.”

DE VALVO.

THE MEASURE OF GREATNESS.

“WHOSOEVER will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant,” are about the most direct words Christ ever uttered in the way of making a distinction between the ways of the world to greatness and the way in which one becomes great through the gifts and blessings of the gospel.

Considering the ways of the world to be the ways of Satan—the gaining of power through unfair means and using that power and ones talents in a detrimental way to others—and the ways of the gospel to be that of love and charity, the distinction is so vast that there is not the slightest resemblance between the two; in fact, one is the exact opposite to the other. The goal of the one is shunned by he who loves the Lord and his fellow man, while that of the other is contemptible to those that know not God.

The whole of Christ's life was a demonstration of His teachings. Immediately upon writing these words two blind men, “sitting by the wayside,” who had been rebuked by the multitude, had their sight restored by His healing touch. His whole mission was occupied in healing the sick, lame and blind, teaching repentance to sinners and leading and exhorting the lowly to higher principles of life. His time was spent with those who were considered condemned by the professed great men of the world, and, when he was mocked and murmured at for mingling with

this class of people. His answer was: "They that are whole need no physician, but they that are sick. I came not to call the righteous but sinners to repentance." Although His attitude was entirely void of the spirit of contention, He did not fail to drive home to His assailants a lesson that would impress the worst sinner. It was for healing the sick on the Sabbath day that He was charged with breaking the Sabbath, and for which He was condemned to death.

Those who posed as the great men during the period of Christ's ministry, and prided themselves on their own righteousness, their knowledge of the law, and their superiority over all others, were the men who trod upon the necks and treated with contempt those whom Christ blessed and chose as His disciples and teachers. And although Christ was full of mercy and compassion toward wrongdoers, who would repent of their sins, He did not hesitate to rebuke those hypocrites and pronounce upon them the curses they merited. "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." Although they were indignant at His teachings, they could not help but recognize in Him an authority greater than their own, for as He continued to teach and work among them they marveled at His wisdom and questioned: "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary?" His greatness had not come through the learning of the established schools, nor His reputation established among the popular, and they could not conceive of anyone becoming great in any other way. The force of His message is made plain in His instructions to His disciples. After expressing His love for them He said: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

He strongly impressed the spirit of love in contrast to physical force on the occasion when Peter attempted to defend His Master with the sword against those who had come to take Him to His death. Although He was in the hands of merciless men, He reproved Peter and instructed him to put up his sword, for "they that take the sword shall perish with the sword," and He was able to say, while in intense agony, "Father, forgive them." His apostles did not fully realize their position, as the Savior's ambassadors, until after He had left them and they received the Holy Ghost, as their companion and teacher. Under this power they

were so fervent in their labors, doing the work of love among their fellowmen, that the leading men of the world were caused to marvel at their greatness; and being unable to account for their power, became their persecutors and were leaders in torturing and finally bringing each of the apostles to an ignominious death.

The corruption among social, political and ecclesiastical leaders is evidence of the satanic influence behind them. What man, sitting in his comfortable office with every human requirement at his convenience can, through the medium of his hired agents, understand the conditions and needs of the destitute? How many are there among these men of the world, who can go among the lowly and needy as their friend, with the sole purpose of making their lives happier? As he climbs the ladder of popularity his circle of intimate friends narrows, unless he truly makes himself a friend of the poor, through his love for them, with a desire to bless them and to apply his talents to healing their wounds, physical, mental and spiritual, as Christ did.

More suffering is being caused and more souls damned among the divines of to-day, who for pretence make long prayers, and who devour widows' houses, by teaching for hire the doctrines of men; and who make their pious presence frequent where the largest donations are, ignoring the destitute, who need most the blessings of a man of God.

It was with the spirit of sacrificing for the betterment of humanity, that the prophet Joseph Smith entered upon his mission, of restoring the gospel and establishing the Church of Christ, that joy might come to the lives of others, teaching them to work out their own salvation and give assistance to their ancestors. He spent his whole life for the good of his fellowmen, without the slightest recompense of a worldly nature, and, finally, when he was persuaded to go to what he knew was to be his death, he said that as his life was no longer of value to his fellowmen it was not of value to himself. His work was far in advance of his age and to-day thinking people are beginning to see that through him a marvelous work is going on among the people and that the wisdom of the wise men is perishing and the understanding of the prudent is hid. He has made plain that the spirit searcheth all things, "even the deep things of God," and so, "no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but by the spirit of God."

The lust for unrighteous dominion is prevalent to-day and will continue to be until the priesthood of God is recognized as His means of government on earth. And only those holding the priesthood and exercising it in love, patience and charity toward their fellow-men will be permitted to officiate in positions of trust and responsibility.

WILFORD D. LE CHEMINANT.

FROM THE MISSION FIELD.

Departures.—The four following Elders, missionaries from Holland, after ten days sojourn at Deseret, London, left July 12th, 1919, for Falmouth, from which place they are to sail for Zion via Brest, France: Mahonri A. Josephson, Rulon J. Sperry, Benjamin F. Seely and N. Leslie Andrus.

Healing.—I feel I would like to bear my humble testimony that I believe and know the gospel, as taught by the Latter-day Saints, is true, with all its gifts and blessings that are promised to the faithful. I can testify of God's goodness to me. During President James Gunn McKay's visit through Kent, he called on me. I was very ill at the time. I felt I would like to be administered to, and knew if I called on the Lord in faith, He would heal me, if it were His will. I am thankful to say the Lord has restored me to health again, through the blessing of His chosen servant. I promised the Lord, if He healed me, I would send it to the *Star*.—MARY ELDRIDGE.

Reorganizations.—June 17th, 1919, President William J. Starkey and Elder Samuel Beggs visited Burnley, Liverpool conference, and reorganized the branch and Sunday-school: John E. Owens, president; Willie Duckworth, first counselor; Ivy Musketh, secretary; Emma A. Owens, treasurer; John R. Holgate, organist; Betty Booth Espley, librarian. Willie Duckworth, superintendent of Sunday-school; John R. Holgate and Robert Wilkinson, assistants; Winnie Holgate, Mary Duckworth, Betty B. Espley, Emily Mares, Elizabeth M. Owens, Edna Hill, John R. Holgate and John E. Owens, class teachers.

July 6th 1919, the Hammersmith branch, London conference, was reorganized: Ralph J. Pugh, president; George F. Curry, first counselor; Ethel L. Frogley, clerk; Gertrude Eleanor, superintendent of the Sunday-school; Laura C. Jones and Gertrude Turner, counselors; Annie C. Winder, secretary; Ethel L. Frogley, organist; Theological class: Ralph J. Pugh, Ethel L. Frogley, teachers.

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